CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

DOMESTIC.

We find in the N. Y. Observer the Prospectus of a periodical work, to be called the National Preacher, "to contain one or two sermons monthly from living ministers; at *One Dollar* a year; edited by Rev. Austin Dickerson, New York." The editor says, he has been authorised to expect or encouraged to hope, that the following gentlemen among others, will contribute sermons for the work.—

"*Rev. Drs Mason, Milnor,* and *Spring,* of N. York; *Rev. Dr McDowell,* of Elizabethtown, N. J. *Rev. Dr Miller,* of Princeton Seminary; *Rev. Drs Green* and *Janeway,* and *Rev. Mr Skinner,* of Philadelphia; *Rev. Dr Staughton,* President of Columbia College; *Rev. Dr Taylor,* Professor in New Haven Theological Seminary; *Rev. Mr Fitch,* Professor of Divinity in Yale College; *Rev. Daniel A. Clark,* Amherst Mass. *Rev. Asahel Nettleton,* Killingworth Con. *Rev. Dr Beecher* and *Rev. Mr Wayland,* of Boston; *Rev. Professors Porter, Woods,* and *Stuart,* Professors of Andover Seminary."

Expectations and *hopes* of assistance in a periodical work are not worth much, but if they should in this case be answered, we think the National Preacher may be both useful and interesting.

"The American Magazine of Letters and Christianity," which was established last January in Princeton, N. J. has been suspended on account of the ill health of the editor, and the failure of his friends to render assistance. So much for editorial expectation.

THE CHEROKEES. The recent visit of Mr ELIAS BOUDINOT to this city, has afforded us opportunity to collect a number of interesting particulars relative to the condition and prospects of the Cherokee nation. Their country, it is well known lies in the chartered limits of Georgia, Alabama and Tennessee. Its extent, as defined by treaties, is about two hundred miles in length, by about 120 in breadth. Consequently, the number of square miles is not far from 24,000; or more than the aggregate number contained in the four states of Vermont, Massachusetts, Rhode Island, and Connecticut. The surface of the soil is various; but more generally, especially in the northern parts, hilly and mountainous. In the southern and western parts there are extensive and fertile plains, covered in many places with trees, and traversed with beautiful rivers and streams.

The population in 1810, was 12,395 Cherokees, 341 whites, and 583 blacks. Total 13,219. In 1824, according to a census taken by order of the Cherokee nation, there were 13,635 Cherokees, 230 whites, and 1377 blacks. Total 15,232. Increase in 14 years, 2013—exclusive of those who in 1818—19 removed to the river Arkansaw, beyond the Mississippi. The population of these last, is supposed to be at present about 5000. So that the real increase of Cherokee population in 14 years, cannot fairly be estimated at less than *six* or *seven thousand;* which is half the original number. According to this ratio, the population would double once in 28 years; while the whole population of the United States is found to double once in 25 years Of course the ratio of increase among the Cherokees, is scarcely less than that of the United States at large; and far greater than that of any country in Europe.

That the supports of population have, in spite of early habits and associations, gained a firm footing among the Cherokees, is evident from facts. The Superintendant of Indian Affairs in a letter to the Secretary of War, speaks of them as deserving to be "considered as civilized people." And Mr Boudinot assures us, that at present there is not a family in the nation, which can be said to subsist upon the products of the wilderness. Numerous public roads are established, and houses of entertainment for the convenience of travellers. Agriculture and manufactures have succeeded to the chase, and are productive of important benefits to the nation. At present there are 10 saw mills, 31 grist mills, 62 blacksmith's shops, 8 cotton-machines, 18 schools, 18 ferries, and a number of public roads.

In one district there were last winter more than one thousand good books; and eleven different periodical publications, either religious or political, were taken and read. Most of the schools are under the care of christian missionaries, whose labors have at all times been kindly received by this nation, and duly appreciated.

In various places the word of God is now regularly dispensed, both by missionaries and natives; and many have publicly professed their belief and interest in the merits of the great Redeemer.

We have before had occasion to speak of the alphabet of 86 letters, or characters, invented about two years since by Mr George Guest, a native Cherokee, who could neither read nor speak the English language. This alphabet has already become very useful to the nation; as, whether from curiosity or principle, has been the means of bringing numbers acquainted with reading, who would otherwise in all probability, have died in ignorance of the art. Mr Boudinot states, that in the neighborhood of his own residence, within a circle of perhaps 10 miles, he does not recollect one male Cherokee, between the ages of 15 and 25, who is unacquainted with this new method of expressing his thoughts.

Viewed in connexion with Mr Guest's invention, the translation of the New Testament into Cherokee, by Mr David Brown, assumes a high importance. It breaks down the barrier which has so long and so formidably opposed the religious instruction of adults; so that bright hopes may now be entertained of leading them also, as well as their children, to a knowledge of the truth.

The Cherokees have a well organized system of government among themselves, which takes cognisance of crimes and punishes offenders, while it secures to good citizens all the rights and privileges of Americans. As still further improvements, they are now taking measures for the establishment of a national Academy and a printing press. The latter it is designed shall prepare the way for the publication of an *Indian Newspaper.* When the influence of all these institutions shall be fully felt, can there be a doubt, that many a district peopled by the descendants of Englishmen, will be found inferior, in point of civilization,—intellectual and moral worth—in all that ennobles and honors human nature—to this branch of the native family of America.

Boston Recorder.

LUTHERAN THEOLOGICAL SEMINARY. A copy of the constitution of the Theological institution of the General Synod of the Evangelical Lutheran church in the United States, located at Gettysburg, Pa, has been put into our hands. The design of this institution is to provide the Lutheran churches in this country with pious, learned, and devoted ministers, who will be capable of preaching in both the German and English languages. To secure a number of students sufficient to meet the wants of the churches, provision is made for the education of poor young men of piety and talents, by affording them gratuitous instruction, and rendering such other assistance as may be necessary; and to secure the orthodoxy of the instructers, every professor elect, on the day of his inauguration, is required publicly to pronounce and subscribe to the following declaration;

"I solemnly declare in the presence of God and the Directors of this Seminary, that I do *ex animo,* believe the Scriptures of the Old and New Testament to be the inspired word of God, and the only perfect rule of faith and practice. I believe the Augsburg Confession and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the word of God. I declare that I approve of the general principles of church government adopted by the Lutheran church in this country, and believe them to be consistent with the word of God. And I do solemnly promise not to teach any thing, either direct or by insinuation, which shall appear to me to contradict, or to be in any degree more or less remote, inconsistent with the doctrines or principles avowed in this declaration. On the contrary, I promise, by the aid of God, to vindicate and inculcate these doctrines and principles, in opposition to the views of Atheists, Deists, Jews, Socinians, Unitarians, Arians, Universalists, Palagians, Antinomians, and all other errorists, while I remain a Professor in this Seminary." *N. Y. Obs.*

We are sorry that the Lutheran church could find no better method of securing the orthodoxy of their school than the above; but it is gratifying, though we are not put in the most desirable company, to see these guardians of the truth allow that a man may be a Unitarian without being a Socinian and a Universalist.

Episcopal Theological Seminary of Ohio.—Bishop CHASE has published in the Ohio papers, an address to the friends of religion and learning; and especially the members of the Protestant Episcopal Church, relative to the establishment of this seminary. He states that having obtained considerable funds in England for founding a theological seminary and college in the state of Ohio, the same has been incorporated by the Legislature; that though Mrs Betsey Reed, of Putnam, had made a munificent donation of land on the Allum Creek as a site for the institution; yet the last convention, hoping that still more eligible donations might be made, postponed the location of the seminary for ten months; and authorised the Bishop to receive further propositions in writing. Mr Wm Hogg, of Brownsville, Pa, last summer, offered 8000 acres, lying four or six miles east of Mount Vernon, Knox county, Ohio, at three dollars an acre, which price, considering the improvements of the land, was thought very reasonable, and he was pleased afterwards to abate six thousand dollars of the price in the first bond for the land, and also to make the periods of payments more convenient. He proposes to give the land for $18,000. The land is said by the original surveyor and others, to be highly valuable and healthy. One thousand acres are cleared, and the greater part of it under good cultivation. It has a site containing forty acres of area, on which to erect the college buildings beautifully elevated so as to overlook the surrounded country for many miles. The trustees will retain only one half of the eight thousand acres; and it is hoped that, by the sale of the other half, the original cost of the whole will be realised.—But to effect this, time will be necessary; and to justify the Convention in commencing a work of such great importance, it is necessary that something should now be done to aid the funds of the institution in this country; the Bishop hopes that the payments due to 1827 will be made without having again recourse to the English funds; that, as by the munificence of religious friends abroad, $30,000 have been raised to bless the Western Country with religion and learning, there is reason to expect that something will be done by those who are to reap the benefit. Bishop Chase has manifested great zeal, and used unwearied exertions to establish this seminary and there is now reason to believe that his labors will be crowned with success. *Pitts. Record.*

The General Convention of the Baptist denomination in the United States met in this city on Wednesday April 26th. It immediately commenced the consideration of the missionary and education business with which it is, by its constitution intrusted. We are informed, however, that no important acts have as yet been passed, though many are at present under discussion with the committees to which they have been referred.

N. Y. Observer of May 6.

New Papers. A paper entitled the "Georgia Reporter and Christian Gazette," published at Sparta, Geo. has just reached us. It seems to have arisen to take the place of the "Missionary" formerly published at Mount Zion, and discontinued a few months ago.

The Southern Intelligencer has lately been stopped for want of patronage;—and the Charleston Union Presbytery have declared their intention to establish in that city, a paper to be entitled the *Charleston Observer,* and devoted particularly to the interests of the Presbyterian Church *Richmond Fam. Vis.*

REVIEW.

THE PRESENT STATE AND PROSPECTS OF CHRISTIANITY IN CALCUTTA.

The last number of the Christian Examiner contained an article of intelligence under the above title, which has also been published in a separate pamphlet. In one or the other form, it has probably been seen by a large portion of our readers, but as the subject is one of general interest, and we are told that many take our paper who do not subscribe for the Examiner, we think proper to extract the most important parts of that article. The subject we say is one of general interest, by which we mean that it is one which should engage the attention of all Unitarians. We do not suppose that feelings favorable to a foreign mission are yet prevalent in our community. We think it would be easy to justify such an interest on general principles. We are convinced that it is our duty 'to do good and to communicate' from our store of spiritual blessings to the wants of our fellow-men at home and abroad; and we believe that the near and the distant claims on our benevolence are perfectly consistent with each other. But in the present case we need not resort to first principles. The circumstances are so peculiar, the call is so imperative, that the question of general expediency is unnecessary and may be considered irrelevant. We invite our readers to a careful perusal of the following paragraphs. A pamphlet has been printed in Calcutta entitled a "Brief memoir respecting the establishment of a Unitarian Mission in Bengal," in which notice is taken of the past attempts to convert the inhabitants of that country. The failure of these efforts is ascribed

"both to the *mode* in which missionary labors have been conducted, and to the *form* in which Christianity has been presented to the natives. Not the intelligent and learned, but the rude and ignorant, have been made the first and principal objects of missionary instruction; and they have been taught doctrines, which, whether true or false, stagger the natural feelings, and uninstructed reason, of mankind; and which, therefore, seem the least adapted to begin with, for the purpose of making a favorable impression upon minds, already preoccupied with the tenets of a different religion. On the ordinary principles which regulate human conduct and opinion, it would have been much more difficult to account for the success of such labors, than it now is to assign causes for the want of success in them."

A mission on more correct principles is proposed.

"The establishment of such a mission would include, *First,* the erection of a chapel for worship and preaching in the English language, as the means of exhibiting the principles, uniting the affections, and concentrating the exertions of its supporters. *Secondly,* the delivery of regular and familiar lectures in the native languages, and in the native parts of the city; not with an immediate view to proselytism, but for the purpose of exciting, extending and directing, a spirit of inquiry upon moral and religious subjects, among the well-informed and influential members of the native community. *Thirdly,* the promotion of native education, with an especial view to improve both the moral and the intellectual character of the pupils. And, *lastly,* the preparation and printing of such books, as may appear to be required in the different departments of labor."

The amount of means already obtained for such a mission and the degree of interest that has been excited respecting it are the next objects of inquiry.

"In Calcutta, the most promising field of operation for such a mission, a Committee, composed of both *European and native gentlemen,* has existed for the last three years, and has steadily, and successfully employed itself in calling the attention of the christian public in India, England and America, to this important subject. An Anglo-Hindoo school, that is, a school for the instruction of from 60 to 80 Hindoo boys in English learning, on the principles already described, as far as the difficulty of obtaining qualified teachers would permit, has been in operation during the same period, at an expense of 300 rupees—$150—monthly. Subscriptions for a chapel have been obtained in Bengal, amounting to upwards of 12,000 rupees, or $6000, with which ground has been purchased in an eligible part of the city, and vested in trustees. And a library has been formed, denominated 'the Calcutta Theological Library,' open to the gratuitous perusal of all, under such restrictions only as are required for the purposes of its preservation; already comprehending, by donation or purchase, many very valuable works; and designed with a view to facilitate the most extended comparisons and references, to include the standard theological works of the religions and sects of all nations and ages.

"In England a Society has lately been formed, denominated 'the British and Foreign Unitarian Association;' one of the objects of which is, with especial reference to British India, to employ or assist missionaries in foreign countries, as opportunity and the means of the association may afford; and in the mean time to maintain correspondence and general co-operation. The subscriptions of the English Unitarians for the cause of Christianity in British India, amounted to $1535 16 10 sterling.

"In America, also, an association has been formed, for inquiry concerning the state of religion in India, from which, as their first year's contribution, 1233 rupees have been received. Other contributions to the cause, which have been received from Boston, amount to 659 rupees."

Thus much has been done. In aid of future operations the Calcutta Unitarian Committee propose the following "Scheme for the permanent support of a Unitarian missionary in Bengal."

"'1. It is proposed to form a permanent fund, of from 50 to 60,000 rupees,—or, from 25 to $30,000,—in shares of 500 rupees each.

"'2. Each subscriber shall remain the *bona fide* proprietor of the share, or shares, which he has subscribed, with a view to their ultimate redemption by the mission; the interest, or profits, being in the mean time surrendered, should the proposed scheme be carried into effect.

"'3. When the interest, or profits of the shares, shall amount to an adequate revenue, it shall be employed in supporting a Unitarian missionary in Bengal, and in providing for his family.

"'4. Both principal and revenue shall be placed under the management of trustees, hereinafter mentioned, who shall be responsible to the share-holders, for the integrity of the former, and the due appropriation of the latter.

"'5. If the requisite amount shall not be subscribed within a period of five years commencing from the 1st January, 1826, the trustees shall realise in cash the property or securities in which the funds have been invested, and with the sanction of a general meeting of the subscribers in Calcutta, distribute them among the share-holders, to the extent of their claims for principal and interest. The surplus, if any, created by gratuitous subscriptions, shall be divided by the trustees among such Unitarian institutions, and in such proportions, as they may think fit.

"'6. If the requisite amount shall be subscribed within the above mentioned period, the trustees shall on account, and for the benefit of the mission, repay to the share holders the amount of their shares, as fast as subscriptions for that purpose are received.

"'7. The subscriptions received from England and America, and the donations made in India, for the support of a Unitarian missionary in Bengal, shall be applied, first, to the completion of the necessary amount; and, secondly, to the redemption of the shares.

"'8. The shares shall be transferable to other parties, at the pleasure of the share holders, the same being notified in writing to the trustees.

"'9. The following gentlemen are proposed as trustees, for the collection and appropriation of donations, and of the subscriptions of share-holders, with the power of supplying vacancies in their own number; viz. Rammohun Roy, Prusunnukoomar Tagore, W. Tate, G. J. Gordon, T. Dickens, and W. B. McLeod, M. D.

"'10. No missionary shall enjoy the benefits of this provision, except by the election of the trustees.'"

This plan the Committee offer to the consideration of the English and American Unitarians. The zeal manifested in Calcutta is truly encouraging. In one fortnight after the meeting at which the above scheme was adopted, nearly half of the requisite amount was subscribed, viz.

G. J. Gordon,	10	shares or	5000 rupees.
W. Tate,	10	"	5000 "
Rammohun Roy,	10	"	5000 "
Manuel Larruleta,	5	"	2500 "
James Colder.	5	"	2500 "
Dwarkanath Tagore,	5	"	2500 "
Prusunna Tagore,	5	"	2500 "
A Friend,	1	"	500 "
	51		25,500

'It is hoped,' we are told by the Secretary of the Unitarian Committee in Calcutta, 'that the subscriptions' there 'will amount to 30,000 rupees; and that the remaining sum which will be necessary,—from 20 to 30,000 rupees, may be obtained from England and America.'"

The following remarks of Rammohun Roy are interesting. No man has had a better opportunity to become acquainted with the disposition of the intelligent part of Hindoo society, and his opinion is therefore entitled to peculiar regard.

"The interest which the friends to religious truth in America and England, have taken in the promotion of our common cause, has successfully put in operation the feeling and spirit of those in Calcutta, who have that interest at heart. They have raised in a period of less than a month, about 30,000 rupees, in support of a perpetual mission in Bengal; and have directed their attention to the erection of the long contemplated chapel, in the centre of this town. As far as my knowledge of them extends, I feel authorized to assure you, that the intelligent part of the Hindoo community has every inclination to join, or at least to support us; though many of them may perhaps have objections to the honor of being called christians, from an aversion to a change in name, and especially in looking to the out-caste converts at Sheerampoor, who, among the natives, for several years, have passed under that appellation. One of the objects our friends here have in view in adopting the measures for the support of a perpetual mission, is, that our institution in Bengal may not be a continual burden upon the friends to liberal principles in England and America, who, we are well aware, have much to do in their respective countries, and much opposition to encounter in this work."

We fully coincide with the remarks of the gentleman by whom this article was prepared for the Examiner.

"These, we think, are strong facts; and we do not fear to leave them to act for themselves. Three or four years ago, had we attempted to call the attention of Unitarians to India, as a sphere for missionary enterprise, we might have been baffled by the inquiry, what encouragement or prospects have we of success? But when we can reply, as we now may, that the most remarkable individual in the literary world now living, is a Hindoo convert to Unitarian Christianity; that we are assured by this eminently gifted, and we have reason to believe, this good man, that the intelligent part of the Hindoo community has every inclination to join, or at least to support us, in this cause; and, that 30,000 rupees have been subscribed in Calcutta, towards a permanent fund for the establishment of a mission there, we hope and trust that it will be felt, not only that our encouragements are great and that our prospects are bright, but that our duty in relation to this cause is most obvious, and most imperative. But this is not all. In Mr Adam, whose name is known more extensively than his character among us, we have a missionary provided, if we can find means for his support, most eminently qualified for the work; who has not now to learn the native languages; who is high in the confidence of the Unitarian Christians in Calcutta, of whom no orthodox Christian that knows him will speak lightly. We know not by what principles the will of God is ever to be inferred from events, if it be not clear and explicit in the facts which we have now stated."

We have but two or three words to say in addition. The facts speak for themselves.—The spirit evinced by our brethren in India, deserves sympathy and encouragement. They, a little company, who meet only with frowns and opposition from the christians among whom they live, are willing to make still greater sacrifices for their Master's cause. They ask us to raise only a moiety of what they, few and feeble as they are, have contributed. It would as little become our nature, as our christian profession, to refuse aid to such men, to chill their spirits and check their efforts by our doubts, by cold words, or by what would be as useless, *mere* words, expressions of our sincere interest in their success, attended with our regrets that we can do nothing for them. It would be a mockery of their feelings, an insult to their generosity, would it not be a disgrace to ourselves? The details of the 'scheme' may need some alteration. This can easily be effected. The important question is—shall we contribute the sum required. It may seem large, but it is not an annual subscription. One of the objects of the Calcutta Committee is "to relieve their English and American friends from the burden" of such a subscription. It will appear a small amount when we consider its immediate and necessary effect, the establishment of a permanent mission in such a country as Bengal, and in such a city as Calcutta. It will appear small indeed, when we anticipate the probable effects that a few years will probably unfold. But should these expectations be disappointed, the money would not be lost. The appropriation will do *us* good.

BIOGRAPHY.

Proposals have recently been issued in this city for a republication of the Poetical and Prose Works of Mrs Barbauld, with a Memoir by Miss Aikin, which appeared last year in England in two 8vo. volumes.—These proposals will be found on our third page, and we trust that they will be followed by a large subscription. The English edition is printed in an expensive manner, and could not probably be imported for a less price than $6, while the American will contain the same matter in two volumes of more convenient size, and of very neat execution for $1,75. We know scarcely any writings more worthy of a place on a lady's table than Mrs Barbauld's. Whether literary or religious taste seeks for gratification, it will be found in her pages.

We have looked over the additional volume, which has just been published in England and were delighted by the sprightliness and grace which distinguish the author as much as her good sense and pure morality. This is the volume to which reference is made in the last paragraph of the 'Proposals,' and we have been desired to state that its contents coincide with those of the manuscripts, used in a similar publication in New York. It will make about 150 pages, and will be published by D. Reed, in election week.—We beg leave to express our hope that the American edition of Mrs Barbauld's works, while it omits nothing contained in the English copy, will add one or two pieces which are not given in that, especially an essay prefixed to her selection of British Essayists, which her biographer says 'may be regarded as the most successful of her efforts in literary criticism.'—We conceive that we shall aid the publishers, and shall gratify our readers by the following sketch, which we have compiled, almost in Miss Aikin's words, from her memoir.

Anna Lætitia Barbauld, a name long dear to the admirers of genius and the lovers of virtue, was born at the village of Kibworth Harcourt, in Leicestershire, on June 20th, 1743, the eldest child and only daughter of John Aikin, D. D. and Jane his wife, daughter of the Rev. John Jennings, of Kibworth.

That quickness of apprehension by which she was eminently distinguished, manifested itself from her infancy.

Her education was entirely domestic, and principally conducted by her excellent mother.

With the assistance of her father, she enabled herself to read the Latin authors with pleasure and advantage; nor did she rest satisfied without gaining some acquaintance with the Greek.

In 1758 her father removed to Warrington, in Lancashire, that he might fill the place of tutor in the dissenting academy, and the fifteen succeeding years passed by her at Warrington comprehended probably the happiest, as well as the most brilliant portion of her existence.

She found a most useful friend in her brother, by whose persuasion she was induced to print her first and some of her subsequent works. In 1774 she was married to Mr Barbauld, who had been destined for the church, but who imbibed sentiments at Warrington, which excluded him from the establishment, and threw a gloom over his prospects of worldly success. Soon after his marriage he accepted the charge of a congregation at Palgrave, and opened a boarding school in which Mrs Barbauld rendered him the most important assistance, and so great became the reputation of this school that she was solicited to receive as her own peculiar pupils several little boys to whom she condescended to teach the first rudiments of literature, and for whom she wrote her Hymns in Prose. The health of herself and husband were however unequal to the fatiguing duties of a large school, and in 1785 they quitted Palgrave and spent a year on the continent. After their return Mr Barbauld was elected pastor of a small congregation at Hampstead, from which in 1802 he removed to Stoke Newington, and became the minister of the congregation formerly under Dr Price's care. In 1808 his death, which had been preceded by a malady distressing in its nature and duration, left Mrs B. a widow.—No incident worthy of mention henceforth occurred to break the uniformity of her existence.

A gentle and scarcely perceptible decline was sloping for her the passage to the tomb. Whilst on a visit at the house of her sister in law, Mrs Aikin, her bodily powers gave way almost suddenly; and after lingering a few

days, on the morning of March 9th, 1825, she expired without a struggle, in the sixty-second year of her age.

To claim for this distinguished woman the praise of purity and elevation of mind may well appear superfluous. Her education and connexions, the course of her life, the whole tenor of her writings, bear abundant testimony to this part of her character. It is a higher, or at least a rarer commendation to add, that no one ever better loved "a sister's praise," even that of such sisters as might have been peculiarly regarded in the light of rivals. She was acquainted with almost all the principal female writers of her time; and there was not one of the number whom she failed frequently to mention in terms of admiration, esteem, or affection, whether in conversation, in letters to her friends, or in print. To humbler aspirants in the carreer of letters, who often applied to her for advice or assistance, she was invariably courteous, and in many instances essentially serviceable. The sight of youth and beauty was peculiarly gratifying to her fancy and her feelings; and children and young persons, especially females, were accordingly large sharers in her benevolence; she loved their society, and would often invite them to pass weeks or months in her house, when she spared no pains to amuse or instruct them;—and she seldom failed, after they had quitted her, to recall herself from time to time to their recollection, by affectionate and playful letters, or welcome presents.

In the conjugal relation, her conduct was guided by the highest principles of love and duty. As a sister, the uninterrupted flow of her affection, manifested by numberless tokens of love,—not alone to her brother, but to every member of his family,—will ever be recalled by them with emotions of tenderness, respect, and gratitude. She passed through a long life without having dropped, it is believed, a single friendship, and without having drawn upon herself a single enmity which could properly be called personal.

CHRISTIAN REGISTER.

SATURDAY, MAY 13, 1826.

In consequence of the recent intelligence from India,—the substance of which will be found on the first page of this week's Register, a meeting of gentlemen was held at the Vestry in Berry-street, last Sunday evening.—The meeting was addressed by Rev. Dr Tuckerman, Rev. Dr Channing, Rev. Mr Ware, Alden Bradford, Esq. William P. Mason, Esq. Mr Lewis Tappan, and others. The duty of Unitarian christians to co-operate with their brethren in India was forcibly, and, as we thought, satisfactorily presented. It was deduced from the nature of Christianity, which is intended to be a universal religion, and which can never accomplish its great end nor fulfil the designs of its founder till it becomes the religion of the world. The good which must follow the introduction of Christianity into a heathen land also renders it our duty to improve the present occasion. It was even said by one gentleman, that we may do more good than we can affect by laboring at home—for here Christianity is established, while there even its first light is to be introduced.—The circumstances of the present case are such as clearly show the will of Providence; and if we permit this opportunity to pass unimproved, it may be long before another so favorable shall be offered.

It was remarked by one of the gentlemen, that he had formerly entertained objections to foreign missions, founded on a belief that our domestic wants demanded all our exertions, and on the little success which had hitherto attended the labors of missionaries abroad. But he acknowledged that the invitation which we had received from Calcutta was of so remarkable a nature, as to remove his doubts respecting the propriety of affording assistance to that place; and it was replied by another gentleman, that foreign missions had not always been unsuccessful. The case of the Islanders in the Pacific Ocean shows that where Christianity is patronized by the men of influence in a Pagan land, it is easy to bring the lower classes into its profession; and in this respect we should possess in India the great advantage, that we have the countenance and aid of intelligent natives of high caste. Besides, whatever the wants of our own land may be, our resources have never yet been developed. They are sufficient to answer all the demands made upon us by Providence. Let Unitarians be convinced that it is their duty to provide religious instruction for any portion of their fellow-men, and they will furnish the requisite contributions. Experience also has shown that foreign and domestic efforts, rather than interfere with, assist one another.

Several interesting facts were stated in relation to the proposed co-operation with Unitarians in England and India. The character of those persons in Hindoostan who have solicited our aid, was stated to be such as would warrant confidence in their sincerity and judgment. Rammohun Roy is known by all for his enlightened and persevering zeal in behalf of his countrymen. The purity of Mr Adam's character has never been questioned; and the sum proposed for his support, though it may at first seem large, is merely sufficient for the maintenance of a family, as he wishes to devote himself exclusively to the objects of the mission, abstaining from all secular employments. The other European members of the Unitarian Committee of Calcutta bear respectable characters, and one of the native subscribers to the missionary fund, Dwarkanath Tagore, is said to be an intimate friend of Rammohun Roy, and to possess great wealth.

We are permitted to print the remarks with which the discussion was commenced by the Secretary of the Boston India Association;—which will give those of our readers who are not acquainted with the subject, a knowledge of the material facts. The resolution proposed at the close of these remarks was unanimously accepted. A committee was appointed to take the second inquiry proposed by the same gentleman into consideration, and to report at an adjourned meeting to be held at the Pantheon Hall, Washington street, next Sunday evening, at 7 o'clock—at which all Unitarians interested in the subject are invited to be present.

DR TUCKERMAN'S ADDRESS.

The purpose for which this meeting has been called is, to bring before the gentlemen who have assembled here, two propositions, on which it is desirable to obtain their opinions. These propositions are, first, *is it expedient that means should now be devised by us, for the advancement of Christianity in India?* Secondly, *is the scheme, which is proposed by the Unitarian Committee of Calcutta, the best that can be adopted for this purpose; or, shall other means be devised by us for the accomplishment of this object?* This scheme has been published, and circulated; and I suppose, has received some attention from each of the gentlemen who have assembled here. But while we wish to offer it for a full and fair discussion, it is to be understood, that it is an independent proposition, concerning which there may be a great diversity of opinion; while, however, we may be entirely united, as I hope that we shall be, upon the first question which I have proposed for consideration. I will therefore, as briefly as I can, advert to the circumstances, which have brought some of us, at whose suggestion this meeting has been called, to the conviction, that the time *has arrived*, in which this aid is imperiously demanded of us.

The circumstantes to which I have alluded, and which seem to me to leave no doubt upon the question of our duty, in regard to the cause of advancing the interests of Christianity in Hindoostan, are not alone those of very recent occurrence, which have been brought to us by the last arrivals from Calcutta. To form just conceptions on this subject, we must go back for a few years; and view the events which have an immediate bearing upon this question, as far as they have been communicated to us, in their beginning, and their progress. And I may be permitted to observe, that I do not consider it as among the least important of the considerations, by which the proposed enterprise is recommended to our notice, and by which it claims our very serious regard, that so long a time has passed, since its expediency was first felt and suggested by some among us. No one, who knows any thing of its history, will accuse us of acting rashly, if we shall now decide that the time has come, when something ought to be done by us for the cause of our religion in Bengal. The expediency of a mission to Greenland or to Labrador, to Africa or to China, may be doubted, on the ground that no peculiar events have, from time to time, been occurring in those countries, to direct our attention to them as a sphere for missionary exertions; and strongly to bring home the question to our consciences, "does God here demand nothing of me, in the work of extending the knowledge of Christ?" But so it is not in regard to India. Sometime, but I know not how long, *before* 1814, Rammohun Roy published a work in Bengal, *against the idolatry of all religions.* This wonderful man, a Brahman of the highest caste, and still more distinguished as the most intelligent and learned of his countrymen, was born in 1780; and discovered in his early life that thirst for knowledge, which led his father to peculiar provision for his instruction. Among his teachers, we are told, some were Mahomedans; and, from their books he learned the doctrine, and adopted the sublime conception, *of the absolute unity and perfection of God.*—But his heart revolted from Mahomedanism. I have been told also, by a gentleman who resided for some years in Calcutta, and who was well acquainted with Rammohun Roy, that in resentment of this change in his religious opinions, his father very considerably curtailed the inheritance, which he would otherwise have transmitted to his son. This circumstance, however, checked him not for a moment in the career, upon which he had entered. We can refer, indeed, but to few of his publications; but each of these is most honorable to his character. In 1816, we find him publishing in Calcutta, a translation of a chapter of one of the sacred books of the Hindoos, in which he endeavors to establish, *as the ancient and true doctrine*, there taught, *the unity, and sole omnipotence, of the Supreme Being; and, that he alone is the object of worship.* From that time he was almost constantly before the public as an author; either defending the great doctrine, that God is one, and that he is the only proper object of supreme worship; or, opposing the practice of burning widows alive; or, resisting what he calls modern encroachments on the ancient rights of females, according to the Hindoo law of inheritance; or, in some other form, pleading the cause of truth, and virtue, and humanity. The year 1820, however, is rendered to us peculiarly interesting, in this connexion, by the circumstance, that in that year, Rammohun Roy published a little work, called *The Precepts of Jesus the guide to Happiness; extracted from the Books of the New Testament, ascribed to the four Evangelists, with Translations into the Sungscrit and Bengalee.* In the preface to this little tract, he says to his countrymen, "this simple code of religion and morality, is so admirably calculated to elevate men's ideas to high and liberal notions of one God, who has equally subjected all living creatures, without distinction of caste, rank or wealth, to change, disappointment, pain and death; and is so well fitted to regulate the conduct of the human race, in the discharge of their various duties to God, to themselves and to society, that I cannot but hope for the best effects, from its promulgation in the present form." His design in this separating the precepts of Jesus, from the historical and doctrinal parts of the New Testament, was, as he informs us, *to give to his countrymen such a view of Christianity, as he thought that they were capable of receiving.* This little tract however, instead of being hailed, as it should have been, as a most welcome auxiliary to the cause of the conversion of the Hindoos, was not merely rejected and condemned by the Christian missionaries in India; but immediately brought the most powerful of them into the field, as the opponents of its author; who was represented as an insidious enemy, who had attacked Christianity in the guise of its friend. Rammohun Roy soon published, *A Defence of the Precepts of Jesus.* A reply to this defence soon appeared; which was also soon followed by a *Second Appeal to the Christian Public, in Defence of the Precepts of Jesus.* "Remarks," were soon pubished on this second appeal; which Rammohun Roy met by a third or *Final Appeal.* The two first of these appeals have been republished in our country; and, with the third, which is decidedly the most powerful, ought to be far more widely circulated, and extensively known, than they are among us. Those who have read these publications, and who are qualified to form a judgment of them, will bear me out in the assertions that they would not be unworthy even of any of the most distinguished divines, either of our own country, or of England. I may add, concerning this illustrious reformer, that the temper and spirit with which he writes are most emphatically those of a Christian; that his moral character has not been impugned, even by his bitterest adversaries in Hindoostan; that against the custom of his country, which allows the most shameless polygamy, he has but one wife; that there is not an idol in his house; and that for the four past years, he has regularly, on the christian sabbath, joined with Christians in their worship. This however, is but one view of our encouragements to a mission to India.

It is a remarkable circumstance, that while Rammohun Roy was called to conflict with many who seemed not even to think of changing his opinions, but alone of furnishing an antidote to their dangerous influence, Mr Adam, then a missionary in the employment of the Baptist Missionary Society of England, and who had been in this service since 1817, undertook the work of the conversion of the man, whom he, like his brethren, thought to be in a state of fatal error and delusion. But in his coversations with Rammohun Roy, his own belief in the doctrine of the trinity *was shaken.* In his intercourse with other intelligent Hindoos, while endeavoring to convince them of the reasonableness of this doctrine, he was but confirmed in the suspicion, that he might himself very possibly have adopted erroneous notions on this subject. He gave himself therefore, as he says, to reading, and to reflection concerning it, *as in the view of his omniscient judge;* and, he adds, "it was only when, by a diligent and conscientious perusal of the christian scriptures, I became convinced that the doctrine of the trinity is not a doctrine of Christianity, that I communicated my change of sentiments to Rammohun Roy, and to others, without fear, and without reserve." This change of Mr Adam's sentiments was communicated to the Committee of the Baptist Missionary society, in Sept. 1821; at which time he ceased to draw from their funds the sum, which he had regularly received from them, since his arrival in India. Mr Adam immediately began to preach as a Unitarian minister. In 1822, we find a Committee of European and native gentlemen in Calcutta, conducting the concerns of a small Unitarian Society; of which Society, Mr Adam is the pastor, and of which Committee he is the Secretary. At the same time, and in the same connexion, we are informed of the establishment of an Anglo-Hindoo school, for the instruction of from 60, to 80 boys, in English learning, and the elements of religion, at the expense of 300 rupees, or $150 monthly. This expense, I believe, has been almost exclusively sustained by Rammohun Roy. The number now composing the Unitarian society, we know not.—But while we know that it is small, the facts will be felt to be not a little interesting and important, that, from 27 subscribers for a chapel for Unitarian worship, nearly 13000 rupees, or $6,500, have been collected; that, of 27 subscribers, 9 are natives of India; and that, of these $6,500, 3,250 were subscribed by these natives. It is to be observed also, that, of the Unitarian Committee, consisting of 9 members, 3 are native gentlemen. And, in this small society, 30,000 rupees, or $15,000, have been recently subscribed towards a fund, for the support of a perpetual mission.

This great subscription, however, has been obtained, in consequence of the almost simultaneous movement in England, and in this place, in the cause of aiding the little band of Unitarian Christians in Calcutta, in the maintenance of their worship, and in the extension of just views of our religion. In the beginning of 1825, the Unitarian Christians of England set themselves seriously, and earnestly, to this work; and soon collected nearly £1200 sterling, for the purpose of *forwarding the erection of the proposed chapel;* £169 12*s.* *as an annual subscription for the support of a mission in Bengal; and* £80 *for the general purposes of the Calcutta Unitarian mission.*—And in April of the last year, letters were sent from this city, to five gentlemen of the Unitarian Society in Calcutta, informing them of the organization, here, of a small society, for the purpose of *inquiry concerning the state of religion in India;* and $600 were transmitted as a contribution to the cause of its advancement. Speaking of this simultaneous action in England and in Boston, Mr Adam says, "in view of these facts, the committee cannot but regard the present period, as constituting a new era in the history of Unitarian Christianity; and as affording an earnest of the ultimate attainment of those objects, *which the Calcutta Unitarian Committee, during the last four years, have been almost hopelessly endeavoring to promote.*"

In letters received from Mr Adam on the 15th of last month, he says also, "That *the Committee* are willing to do what they can, for the cause of Christianity in India, they leave to their deeds to express. But, *while they pledge their own best endeavors in the service, they solemnly and earnestly entreat that aid from the English and American Unitarians, without which, their own endeavours must prove of limited, and temporary utility.* Such a combination of effort, as is actually taking place between the English, American and Calcutta Unitarians, is as *necessary*, as they believe it will be *effectual*, to give permanent and extensive influence to the principles of Unitarian Christianity, among the numerous and diversified population of British India." "Our affairs," he adds, "at present, wear a more promising appearance, than they have ever before assumed; and *I long to have it in my power to devote my undivided attention to them, and to avail myself of the facilities, afforded by the increased number of my friends, and by their increased zeal and earnestness, in promoting the objects of a Unitarian mission.* I have long felt, and still feel, most intensely, that *if I am not useful as a christian missionary, it is not because I want the opportunity, but the means of being so.*" I would only add a short extract from a letter, addressed by Mr Adam, to Mr Fox, in England, in January, 1822.—He there says, "a large majority of the Hindoos are *idolaters;* and a small, but increasing number, are *theists.* In respect to the former. (the idolaters,) a Trinitarian missionary is placed in inextricable difficulties, which a Unitarian cannot feel; for the same arguments, which the trinitarian employs against idolaters, they employ against him. Those whom I denominate theists, are followers of the Vedant system of philosophy, which has of late been revived in Bengal with considerable success, through the exertions of Rammohun Roy.—From them, the Trinitarian missionary experiences much greater difficulty, than from their idolatrous countrymen; for here the Unitarian Hindoo possesses a vantage ground, from which the Trinitarian missionary can never dislodge him. Yet in these theists we have a proof, that the doctrine of the divine unity alone does not humble the mind, restrain the passions, and reform the life; for *no one is more deeply impressed with the necessity of giving to them christianity, than is Rammohun Roy, who has the best opportunities of knowing the effect, which their conversion from idolatry, to Unitarian Hindooism, has produced.* All these considerations combined," says Mr Adam, "seem imperiously to call upon English Unitarians, to exert themselves, according to their ability, in spreading the gospel in this country."

Assured then, as we are, by Rammohun Roy himself, in a letter of Dec. 1825,—that is, nearly three years after the date of the letter which I have last quoted from Mr Adam,—that "some of the subscribers to the prospectus for a perpetual mission, are *natives of the first respectability in Calcutta, who enjoy the best means of knowing the feelings and dispositions of their countrymen; and that others, though lower in point of birth, are well acquainted with the native habits and character, owing to their free intercourse with the natives of different ranks and persuasions;*" or in other words, assured as we thus are, that several of these theists, of whom Mr Adam speaks in his letter to Mr Fox, within the last three years have received those impressions of the truth, and importance, and excellence of unitarian christianity, which have led them even to a munificent subscription for the establishment and maintenance of its worship and instructions; and recurring also to the other facts which I have stated; I beg leave to propose the following *Resolution. It is expedient, that means should now be devised by us, and, as soon as may be, carried into execution, for the advancement of Christianity in India.*

RELIGION IN GENEVA.

We have seen accounts from this city, which state that "out of 27 persons who exercise the pastoral office in the canton, all but two or three are anti-trinitarians and anti-calvinists; and that the effect of the controversy which has been agitated here for some years, has been to extend and establish their opinions among the people. The English, who undertook the task of discrediting the pastors, have altogether failed, and have sometime since abandoned the project in discouragement.—Liberal opinions have also made and are making progress in the other cantons of the confederacy, and they are entertained by more than half of the protestant ministers and laity of France. The theological school there was depressed four or five years ago in consequence of the representations of the orthodox; but since that time things have taken a different turn, and there are more students now than ever before."

We have been reading with great interest a portion of *Recollections of Residence and Travels in the valley of the Mississippi*—a volume written by Mr T. Flint, and just published by Cummings, Hilliard, & Co. We do not know how valuable it may be as an authentic source of information, for we have not read enough to judge; but it is very well written upon the whole, with occasional passages of beautiful description, and an air of reality and truth. We have no room for long extracts, but make a few short ones.

"These people, who drive teams between Philadelphia and Pittsburgh, were to me, in their manners and way of living, a new species, perfectly unique in their appearance, language, and habits. They devote themselves to this mode of subsistence for years, and spend their time continually on the road. They seemed to me to be more rude, profane, and selfish, than either sailors, boatmen, or hunters, to whose modes of living theirs is the most assimilated. We found them addicted to drunkenness, and very little disposed to assist each other. Such was the aspect they presented to us. We were told, there were honorable exceptions, and even associations, who, like the sacred band of Thebes, took a kind of oath to stand by, and befriend each other. I often dropped among them, as by accident, that impressive tract, the 'Swearer's Prayer.' I was pleased to remark the result of their reflections, as they read the tract, apart on their window seats. In some it seemed to produce a momentary thoughtfulness; in others a smile; and in others a deep growl of acquiescence, very like that which every one has heard, who has attended a council of Indians, and heard them express a kind of reluctant assent to terms proposed to them."

He gives an account of his feelings during a severe sickness, in which he underwent the process of 'seasoning' to the climate.

"As very few live to record the issue of a sickness like mine, and as you have requested me, and as I have promised to be particular, I will relate some of the circumstances of this disease. With the first day I was prostrated to infantile weakness, and felt with its first attack, that it was a thing very different from what I had yet experienced. Paroxysms of derangement occurred the third day, and this was to me a new state of mind. That state of disease in which partial derangement is mixed with a conciousness generally sound, and a sensibility preternaturally excited, I should suppose the most distressing of all its forms. At the same time that I was unable to recognise my friends, I am informed that my memory was more than ordinarily exact and retentive, and that I repeated whole passages in the different languages which I knew with entire accuracy. I recited, without losing or misplacing a word, a passage of poetry, which I could not so repeat after I had recovered my health. Sometimes imaginations the most delightful, and at other times the most terrible, took possession of my mind. But at that hour in the evening, when my family had been used to sing before prayers, I constantly supposed that I heard two flutes playing harmonies in the most exquisite and delightful airs. So strong was this impression, that it was difficult to persuade, me on the recovery of sanity, that it had not been so. As my strength sank, and as the painful process of blistering, and emetics, and other distressing operations, was laid aside as of no farther use, I remember well that every person, who came into my room, seemed to come with an insufferable glare of light about his head, like a dazzling glory, and that every one about me seemed to walk in the air, and in eccentric ellipses. Then there were continual flashes from my own eyes, like those when we receive the concussion of a violent blow in the head. When the paroxysm came upon me, a kind of awful curiosity, not unmixed with delight,—for at that time I was not afraid to die, dwelt on my mind; a straining of its powers to imagine the scenes, that would burst upon me, when I should shut my eyes upon time, and open them in the light of eternity. I passed the greater part of two days in such extreme weakness, as to be unable to close my eyes, and yet during this period when I was supposed unconscious, I was possessed of consciousness in such a degree as to hear and to know all that was passing about me. I expected every moment to have done with earth; and of one thing I am sure, that I was then perfectly willing to lay down the 'worn being, full of pain.' A feeling not unlike regret, accompaned my first impression that I was returning back to life.—Too soon, in such cases resolutions vanish. Life and the earth regain their charm and their influence, and the former train of feelings returns."

To many of our readers the Essay of Foster on Decision of character, which we mentioned last week as just published in a neat separate form, has been long familiar. For those to whom it is unknown, and to whom we would recommend the perusal of a work calculated to give so valuable hints in the formation of character, we make the following extracts.

"Another thing that would powerfully assist toward complete decision, both in the particular instance, and in the general spirit of the character, is for a man to place himself in a situation like that in which Cæsar placed his soldiers, when he burnt the ships which brought them to land. If his judgment is *really* decided, let him commit himself irretrievably by doing something which shall compel him to do more, which shall necessitate him to do all. If a man resolves as a general intention to be a philanthropist, I would say to him, Form some actual plan of philanthrophy, and begin the execution of it to-morrow, (I should say *to-day,*) so explicitly, that you cannot relinqush it, without becoming despicable even in your own estimation. If a man would be a hero, let him, if it is possible to find a good cause in arms, go instantly to the camp. If a man would be a traveller through distant countries, let him actually prepare to set off. Let him not still dwell, in imagination, on mountains, rivers, and temples, but give directions about his remittances, his clothes, or the carriage, or the vessel, in which he is to go. Ledyard surprised the official person who asked him how soon he could be ready to set off for the interior of Africa, by replying promptly and firmly, 'To-morrow.'"

The Essay is full of illustrations, many of them most striking and happy—some as examples, some as warnings. We remember the impression made on our mind years ago by the following.

"You may recollect the mention, in one of our conversations, of a young man, who wasted in two or three years a large patrimony in profligate revels with a number of worthless associates who called themselves his friends, and who, when his last means were exhausted, treated him of course with neglect, or contempt. Reduced to absolute want, he one day went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was, that all these estates should be his again; he had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatever he might obtain. The first thing that drew his attention was a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labor; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink which was given him. He then looked out for the next thing that might chance to offer, and went with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. He promptly seized *every* opportunity which could advance his design, without regarding the meanness of occupation or appearance.—By this method he had gained, after a considerable time, money enough to purchase, in order to sell again, a few cattle of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained without a single deviation his extreme parsimony; and thus advanced by degrees into larger transactions and incipient wealth. I did not hear, or have forgotten the continued course of his life; but the final result was, that he more than recovered his lost possessions, and died an inveterate miser, worth £60,000. I have always recollected this as a signal instance, though in an unfortunate and ignoble direction, of decisive character, and of the extraordinary *effect*, which, according to general laws, belongs to the strongest form of such a character."

ORIGINAL COMMUNICATION.

HYMNS IN PROSE FOR CHILDREN.

Mr Editor,—I have always greatly admired Mrs Barbauld's beautiful prose hymns, having learned them with delight in my childhood, and having found great satisfaction in teaching them to children. But I have always regretted that she did not pursue the plan, and give hymns upon subjects drawn from revealed religion. I have felt it a deficiency in the book, that all its fine sentiment and diction, are associated only with the truths of natural religion—excepting a few references to the christian doctrine of immortality. I have wished to see some of the other affecting and sublime truths of revelation presented in the same dress, to which they seem so excellently suited. I was induced some time since to attempt the task for my own children; and as the two which I wrote interested them, I venture to offer them to you for publication. I shall wait to see if they are approved; and if so, I propose to follow them with others upon a similar plan. A. L. B.

The sun shines brightly in the clear blue sky, and the rolling river sparkles in its light.

It is the sacred river Jordan, and John the Baptist stands waiting on the banks.

His disciples are with him, and a great multitude round about him.

He is waiting for Jesus to approach, who comes calmly and meekly to the water.

They stand together at the stream, and the Baptist pours the water on the uncovered head of the Son of God.

Not because thou wast a sinner, blessed Saviour; but because thou wouldst honor the ministry of thy forerunner, and give example to thy followers.

Thus wast thou consecrated to thy holy office, and God accepted this beginning of thy ministry.

For behold, a bright cloud of glory passes over him, and the form of a beautiful dove, descending from heaven, rests upon his head.

It is the spirit of God, which fills him with wisdom and knowledge, and fits him to teach and save the world.

And hark, a loud voice speaks from out of that bright cloud. It is the voice of God. Let us listen and obey.

"This is my beloved Son," it says, "in whom I am well pleased. Hear ye him."

Yes, let us hear him, for he speaks the will of God.

He brings us glad tidings of mercy, and shows us the way to heaven.

Who can teach us of God, but the Son of God?—Who can save us from death, but he that died for us?

Like him we have been baptized, and like him we must die. Let us then live like him on earth, that we may rise with him to heaven.

He hath commanded us what we should do; let us obey, and become holy. He hath been what we should be; let us imitate him, and become happy.

The waters of Jordan cannot wash away our sins; but He who spake there from the cloud, will forgive them, if we hear his beloved Son.

Nov. 1. 1824.

CONGRESSIONAL SUMMARY.

In Senate. A Committee was appointed on the subject of providing a fund for *education and internal improvement*. Mr Hayne made a speech of two hours in favour of the *Bankrupt Bill*, and Mr Randolph delivered one of six hours length, in opposition to it; concluding with the idle threat that if it passed, and he should find any officer attempting to execute its provisions within his bounds, he had a *double barrelled gun which he could use*, and he would not vote for General Jackson as the next President! The bill was eventually, with the consent of its friends, laid on the table, which is equivalent to an indefinite postponement.—A bill to amend the several acts for establishing a *territorial government in Florida*, passed.—Also the bill making an appropriation for carrying into effect the appointment of *a mission to Panama*.—The Senate by a vote of 29 to 12 agreed to adhere to their amendments of the *Judiciary Bill*.—The Committee, to whom was referred the subject of *reducing the executive patronage*, made a report, accompanied with six bills. In the House.—The bill authorising a subscription to the stock of the *Louisville and Portland* Canal Company, passed.—A bill to aid the State of Illinois, in cutting a *Canal from Illinois River to Lake Michigan*, was discussed and amended.—The President laid before the House the opinion of the Attorney General, that a *Foreign Minister* had a right to retain outfit money, advanced him beyond the sum appropriated by law.—A communication was also received from the Secretary of War, stating the bad condition in which the *Cumberland Road* now is.—Bills, to *award rifles* to a company of riflemen engaged at the battle of Plattsburgh, and to appropriate certain public lands for the *support of schools*.—The bill for the relief of *Revolutionary officers*, was amended and committed to the Committee on Revolutionary Pensions.—A bill to amend several acts establishing a territoral *Government in Florida*, passed, in concurrence. After considerable debate, the house agreed to ask a conference of the Senate, on the subject of the amendments of the *Judiciary Bill*.—The bill to *relinquish certain lands* sold by the United States, in Ohio, passed.

CITY AFFAIRS.

A resolve to appoint the Directors of the House of Industry Overseers of the establishment for the reformation of Juvenile Delinquents, and appropriating $3,500 for the use of the establishment, passed to a second reading. It was *Ordered*, that the School Committee be requested to report to the City Council the rules which forbid the admission into the public schools of children upwards of seven years of age; and upon what principles of policy these rules were established and are still maintained; and why they cannot be so far altered as to admit a portion, if not the whole of the children for whom an intermediate school is proposed to be established. Also that the School Committee be requested to report the causes so far as they have come to their knowledge, which have prevented the children, for whom the Committee recommend an intermediate school, from being qualified for admission into the public schools; and what number of schools will be necessary for the accommodation of the children above mentioned.

FOREIGN INTELLIGENCE.

English Chancery Court. In April, 1825, the King issued a commission to fourteen gentlemen of the Bar, to inquire whether any, and what alterations could be made in the practice of the Court of Chancery, or in the offices of that court, in the different stages of the proceedings, from their commencement to their termination, by which expense and time might be saved to the suitors. And also to inquire what part of the jurisdiction of the court might be transferred to other tribunals. On the 28th of last February, the commissioners presented a long report, together with a great number of propositions and explanatory papers. They are unanimously of the opinion that no alterations in the present system of proceeding is necessary. In relation to the *expenses* of suits, some alterations are proposed.

The Pope Alarmed. It appears that the Pope has taken fresh alarm at the diligence and success with which the operations of Bible, Missionary, and Tract Societies are at present conducted. He has therefore issued a bull to the catholic clergy, in all parts of the world, to organize a crusade against the friends and measures of these societies; to suppress works of genius; to destroy the liberty of the press; and, in fine, to give a different direction to the religious and political affairs of all nations. *Columbia Star.*

Inquisition. It seems that this secret tribunal still subsists at Rome; and the case of Kaschiour, one of its victims, has lately been the subject of much conversation in that city. This person, a pupil of the Propaganda, was said to be son to one of the favorites of the Viceroy of Egypt; and on the invitation from the Viceroy, Kaschiour was sent out as Patriarch of Memphis. He was, however, not permitted even to land, and was sent back to Italy. He landed at Genoa, and was shortly after arrested, (it was not known for what,) and committed to prison. On the third of February he was brought to trial before the tribunal of the Inquisition and received sentence of death. The unhappy man fainted at hearing his doom, which, however was afterwards changed to imprisonment for life. Nothing had transpired with respect to his crime.

Mexico. Late advices from this country represent every thing in a quiet state. The mines are still worked but, have hitherto hardly paid the expenses. Their commerce and interior intercourse is represented as in a very flourishing condition. It was said the force destined against Cuba was on the eve of sailing, but few however, could give any particulars respecting it. Robberies, it is stated, are very common, and committed in open day at Vera Cruz. The Custom House stores have been destroyed by fire, together with property to the amount of two millions of dollars.

Liberia. Late intelligence of a most encouraging character, has been received by the Board of Managers of the American Colonization Society from this colony. The best hopes of its friends are in a fair way to be realized. The vessel which lately sailed from Boston, with a number of emigrants, arrived in safety in 34 days passage, and all the passengers are landed in good health, and received as *brothers and sisters* by the other settlers. The National Intelligencer states, as part of the information which they have received for publication, the destruction of three slave factories by the forces of the colony, and the accession of 116 liberated Africans.

It is with great regret the Board have heard of the death of Mr Sessions, their Agent, who accompanied the emigrants from Boston to Liberia, who was taken ill on the return voyage, and died on the 4th of March, seventeen days after the departure of the vessel from Liberia. He was a zealous and able agent, and much endeared to the colonists who went out with him. Although the climate of Africa is not that of the white man, it is gratifying to learn that the faithful agent of that colony, Mr Ashmun, continues to enjoy good health.

New Holland. From the statement of Captain King, who not long since returned from a survey of the coast of this almost unknown country, we learn that the eastern and northern shores, are almost a desert, and the inhabitants are in the most savage state. He failed to discover any great river flowing into the sea, as it was supposed might be the case; and only one great inlet was left unexplored, where it was possible such a river might exist. All hopes therefore of this coast being aught but barren and inhospitable, seem to have vanished. An account of the voyage is preparing for publication.

West Indies. The Collector of the customs at Antigua has been sent to jail by the Magistrates at that place, he having refused to enter into bail to appear and answer, on his trial, for protecting persons claiming their freedom in consequence of being once in Great Britain. It is said he acted from positive instructions, received by him from England. Considerable agitation, arising from this affair, existed.

India. A letter has been received in New York from a gentleman in St Helena. It says, "We have just received intelligence from Madras, that the Burmese war is at an end, and that they have been compelled to pay to the British twelve and a half millions pounds sterling, with an assignment of five Provinces." This intelligence is so different from that which we might have expected from the character of the advices received a short time since at this place; that we can hardly give it full credit, without confirmation.

Colombian Forces. The vessels of war in the harbor of Carthagena, under the Colombian flag; consist of one corvette of thirty four guns and one of twenty six; one sloop of war of twenty and one of eighteen guns. One ship not yet fitted up, pierced for thirty six guns; one brig in a dismantled state with 14 guns, and a schooner of ten guns. Besides these, there are also two Swedish frigates in the harbor, destined to be transferred to the Colombians, one mounting sixty seven and the other forty four guns.—There are also shortly expected at Carthagena, a beautiful new frigate from New York, mounting sixty four guns, and another of the same class from Philadelphia. The corvette Bolivar mounting twenty six guns, is now at New York undergoing repairs. The above, with two brigs of 14 and 18 guns, and a sloop now at sea, comprise the whole Colombian Navy.—The whole number of troops in the service of Colombia, amounts to about twenty five thousand. Nine or ten thousand of them are stationed in the city and province of Carthagena, and twenty five hundred at Panama; seven or eight thousand more are expected there from Lima.

Guatemala. It as said that this country contained before its conquest by the Spaniards, thirty different nations of Indians; they are now reduced to 700,000 poor and degraded beings. The ancient capital of this country, Quiche, was one of the most populous and magnificent cities in South America. When the Spaniards invaded the country, the king drew from this city alone 72,000 soldiers to oppose them. The present city of Guatemala, the capital, contains a cathedral, several churches, an academy of fine arts, a university, and forty thousand inhabitants. The government is very active in establishing schools, and seminaries of learning. In the city of Guatemala there are ten schools in which nearly 700 men are educated; and they are now endeavoring to introduce the system of mutual instruction. The whole expenses of the government do not exceed $500,000.

DOMESTIC INTELLIGENCE.

Accident. On the afternoon of the 6th inst, a boat on an excursion of pleasure, was capsized by a sudden gust of wind off Point Shirley in this harbor, and four out of the five persons in it, were unfortunately drowned. They were all steady and industrious workmen at the soap stone manufactury, and we understand have left many relatives and friends to mourn their loss. Their bodies have been brought to the city for interment.

Christian Watchman. Mr B. F. Farnsworth has retired from the editorial chair of the Christian Watchman, and accepted a Professorship of Theology in New Hampton Academy.

New Society. An act of incorporation has recently been granted to a very useful charity in Salem.—"The Salem Society for the Moral and Religious Instruction of the Poor." The first meeting under this act, was lately held, when the act was accepted, a code of by-laws for the government of the corporation adopted, and officers chosen for the ensuing year.

Washington College, Hartford. At a meeting of the trustees of this institution held on Wednesday, the Rev. Hector Humphreys, A. M. was unanimously elected Professor of Ancient Languages. Washington College, though in its very infancy, and thus far without state patronage, is in a flourishing condition. The buildings already completed, are planned and executed in fine taste. There is an extensive cabinet of minerals, a library, and philosophical apparatus, attached to the institution; and the improvement of the adjoining grounds, designed for botanical and other purposes, is rapidly advancing. Upwards of fifty students have joined the College, and a President and three Professors at present manage its concerns.

Connecticut. The Legislature of this state met at New Haven on the 3d inst. and organized the government for the current year. Thomas Day is re-elected Secretary of State, and Isaac Spencer, Treasurer.—On Thursday the Governor communicated his message, in which he recommends the reorganization of Newgate Prison, and makes some remarks favorable to a more efficient and discreet discipline and management of the prison.

Fire in Portland. On the evening of the 6th inst. a fire broke out in the store of Mr Harris, grocer, West Row; and in less than three hours, nine stores and three dwelling houses were consumed. The fire spread so rapidly that hardly any of the goods were saved; none of the buildings or goods were insured, except in one store.

Steam Explosion. The steamboat Susquehanna, in attempting to ascend Nescopeck Falls, in the river Susquehanna, burst her boiler, by which twelve men were severely scalded, three of them are not expected to survive. Three men were likewise missing, supposed to have been killed.

Rufus King. We have been informed that the ill state of this gentleman's health, has determined him to resign his mission to England, and to ask permission to return to the United States; and that his request has been acceded to. He will probably leave England in the course of next month. *Nat. Intel.*

Lotteries. The Legislature of Rhode Island has passed an act directing the managers of all lotteries in that state to report to the General Assembly, at its next session, the sums they were entitled to raise and the amount that has been raised; and forbidding the managers to issue any schemes of lotteries from the passage of the act until the rising of the next General Assembly.

Schools in Maine. The following account of the schools of this state, is extracted from a Portland paper. It is the aggregate of the returns made, under a late act of the State Legislature. Several towns have made no returns.

School Districts,	2,419
Children between four and twenty one years,	135,344
Number who usually attend schools,	97,237
Amount raised and expended for schools,	$135,100
Of this sum, there is raised from funds,	$4,932

Besides the above public schools, there are in Maine twenty-one incorporated academies, four of which have been endowed, in addition to the funds derived from private sources, by the grant of a township of land, and seventeen by a grant of half a township. There are also six incorporated female academies, two of which only are in operation. Two of them have received at the present, a grant of half a township of land.

GENERAL SUMMARY.

Greeks. The Greek committee of the Hague have raised 30,000 francs in aid of Greece.

Green and Pulaski. A meeting was held at Savanah on the 19th of April, of the subscribers to the monuments about to be erected to the memory of Generals Green and Pulaski, at which it was resolved to proceed to their completion.

Inland Navigation. We learn by the Marietta Penn. Pioneer that more than three weeks since the number of rafts and arks that had descended the Susquehannah this spring was five hundred and sixty six of the latter, and five hundred and thirty seven of the former—the number must have greatly increased since. It is thought that property to the amount of more then a million of dollars must have floated down the river during the spring.

Female Bible Society. During the year ending 23d of March last, the Female Bible Society of Philadelphia distributed 355 Bibles and Testaments

Literary. S. H. Parker will shortly put to press, "Illustrations of Lying, in all its Branches," by Mrs. Opie. To be published by several of the Booksellers in this place.

Alden Bradford, of this city, proposes to publish, by subscription, the course of Lectures on Theology and Christian Doctrine, lately delivered by him at the Pantheon. The work is to be an octavo volume of 300 pages and is offered to subscribers at the low price of $1,50.—

Shakers.—Mrs Dyer, is preparing for the press a second edition of her portraiture of Shakerism, in which she intends to introduce a new body of testimony against the morals of that sect. A circular has been lately printed at New Lebanon, N. Y. exposing the character of the Shakers, in that village.

St Domingo. The law providing for the old St. Domingo colonists has been passed in the French House of Deputies, and is before the House of Peers—appropriating the money before it is received. We are sorry for those Colonists—but the alarm in Hayti lessens their chance of indemnity.

Mining. A Mexican Mining Company has been incorporated in New-York. Capital $1,500,000.—A subscription, for $250,000 stock, to be opened in N. Y. on the 16th inst. The mines are agreed for through our Minister at Mexico.

Female Preacher. A Miss Miller, of the Methodist Episcopal Church, is preaching in the different churches of Baltimore.

Education. Twenty thousand dollars have been added by a late act of the legislature of New York, to the annual appropriation made to common schools—making now a total yearly appropriation of $100,000 for that object.

Steam Boats. There are 38 of these boats navigating between the Falls of the Ohio, and New Orleans, amounting to nearly 8000 tons.

Suicide. A lad about *twelve years of age*, committed suicide at Hartford Connecticut, by hanging.

Bread Stuffs. In 1817, the exports of bread stuffs from the U. S. amounted to $20,374,000; in 1819, 15,388,000; 1824, 6,799,246; 1825, 5,717,907—showing a remarkable decrease within a period of ten years.

Hampshire and Hampden Canal. The corporation have in contemplation to continue the line of the canal from Northampton through the towns of Hatfield, Whately, Deerfield and Bernardston, to the south line of Vermont.

Robbers. It is stated in a late German paper, that there are at present in Germany 16,000 robbers, 12,000 of whom are Jews.

Manufacturers. In the Eliza & Abby, at Providence, from Liverpool, came passengers sixteen artizans for the calico manufacturing establishment at Fall River.

Everett's Oration. Mr Everett's celebrated Address, delivered at Concord at the jubilee celebration of Lexington Battle, has been translated into Spanish, and published at Buenos Ayres.

Liberal Donation. Messrs Reuben Belding and Aaron Belding, two farmers of Whately, have paid into the treasury of the Hampshire Bible Society, 102 dollars, to constitute themselves and the Rev. Lemuel P. Bates, members of the American Bible Society.

Topaz. This valuable mineral is said to be found in the town of Monroe, Fairfield county, Connecticut, equal in beauty and value to the topaz of Saxony.

Kennebec Bank. We understand that this Bank, located at Hallowell, has stopped payment. The amount of its bills in circulation is stated at about $38,000, and that the resources of the institution are adequate to the ultimate fulfilment of all its contracts.

Charge d'Affaire. Mr Christopher Hughes, Charge d'Affaire to the Netherlands, has sailed from Baltimore, with his family, for Rotterdam.

Ancient Printing Press. It is stated that one of the three presses which were first used in North America, and imported prior to 1658, is now in existence in Elizabethtown, Essex county, New York. It was originally used at Harvard University.

Law of Inheritance. An act was passed at the last session of the Legislature of Pennsylvania, imposing a tax of two and a half per cent on all collateral inheritance; being such as descend, or are bequeathed to any person whatever, other than father, mother, or children. The law meets with great disapprobation.

Bank Tax. The Rhode Island Legislature have passed a law, taxing the State Banks 12 1-2 cents on one hundred dollars.

Kosciusko. The West Point Cadets have contracted with W. & J. Frazee, to erect a monument to the memory of the gallent Kosciusko; cost estimated at $4,000.

"So Help Me God." In a newspaper that is merely lay and secular, it might be of no service to find fault with the profanity or the daring of such an expression, or with others of similar irreverence as used by our speakers in Congress. These expressions have become quite worn out. It is an old trick, a shallow trick, to finish a speech with these unnecessary expletives, pretending that the feelings of the speaker are so wrought up that if he must close, he dismisses his subject and his hearers with any thing but a blessing; doubles his fist after the manner of his holiness, the Duke of York, and avows a determination to abide by what he has said, right or wrong, so help him God.

We object that these expressions are borrowed, that they are stale, that they have lost all force and efficacy by long exposure, that it is a plagiarism to hook such figures of speech, and in this point of view, they may be prevented; to say they are wicked would be of no use whatever. *Con. Mirror.*

MARRIAGES.

In this city, by the Rev. Dr Gardiner, George M. Dexter, Esq. to Miss Elizabeth Ann Amory.—By the Rev. Mr Parkman, Mr Samuel Lawrence, of Weston, to Miss Polly Gault, of Bedford, N. H.—By the Rev. Mr Barrett, Mr Alonzo J. Webber to Miss Mary Maria Hatch, both of this city.

In Waltham by Rev. Mr Whitman, Mr Alpheus Whitney to Miss Abigail Cox.—Mr William Loker, to Miss Rhoda Mosman.

In Medford, by Rev. Mr Bigelow, Mr Oliver Bryant, of South Reading to Miss Sarah Symmes, of M.

In Exeter, N. H. Dr David W. Gorham to Miss Elizabeth P. Abbot, daughter of Dr Benjamin Abbot.

DEATHS.

In this city, on Thursday last, after a short illness, the wife of George Blake, Esq. District Attorney of Massachusetts District.

At sea, on board brig Ursula, Mr Thomas Hewes, merchant, of New Orleans, formerly of Boston.

At Manchester, Lewis Tappan, aged 7, son of Col. Eben Tappan.

In Quincy, on Sunday, Mr Elijah Fenno, aged 29.

In Dorchester, Capt. Samuel H. Everett, aged 53.

In Hingham, Miss Hannah Cushing, aged 21.

In Surry, Hon. Mark Sheppard, aged 41.

In Camden, Me. Hon. Jonas Wheeler, Counsellor at Law, and President of the Senate of that state.

In Baltimore, Lieut. William Lowe, of the U. S. Navy.

In Norwich, Con. Ezekiel Mazeen, aged 27, great grand son of the Great Uncas, who was the friend and protector of the whites during the infancy of the settlement.

CHRISTIAN EXAMINER.

JUST Published by David Reed, 81 Washington-street, *The CHRISTIAN EXAMINER and Theological Review*, for March and April.

EVANGELICAL MISSIONARY SOCIETY.

THE annual meeting of the *Evangelical Missionary Society* of Massachusetts will be held in the Vestry Room, Berry street, on Wednesday, the 31st inst. at half past six o'clock. The Trustees are requested to meet at the same place, at six o'clock. A Discourse will be delivered before the Society in Dr Channing's meeting house, in Federal street, at half past seven oclock.

A. BRADFORD,
Sec'ry of E. M. Soc.

MRS BARBAULD'S WORKS.

PROPOSALS for publishing by subscription the Miscellaneous Works in prose and poetry, of Anna Lætitia Barbauld.

It would be neither complimentary nor just to the intelligence of a community like ours, to suppose it necessary here to detail the merits and labors of this distinguished lady. She was present, for an half century, to the view of the literary and christian public; and early acquired a place in its regard which has been gradually enlarging to the period of her recent death. During this long interval, it might not be easy to mention a more familiar name. The productions, by which she condescended to aid the opening faculties of children, have called forth the gratitude of the friends of education wherever our language is spoken, as those of her writings which belong to a higher literature have obtained the admiration of mature minds; while the lofty aim and moral purity of all her works entitled her to unqualified respect while living, and will embalm her memory.

Of Mrs Barbauld's poetry, a small volume, being an imperfect collection, was published here several years since. Her prose works, evincing in the judgment of some most competent to decide, higher attributes of mind, and more likely to give her an enduring celebrity, are scarcely known among us. The introduction recently of two of her essays into Sparks' Collection of Tracts, is the only qualification, it is believed, which this remark requires.

The publication here proposed, will follow that which has been given to the world since the death of Mrs B. by her niece, Miss Aikin; and which embraces many articles both of prose and poetry, that had not appeared before. It will form two duodecimo volumes, comprising together from 500 to 550 pages; the first, containing the life of the author by Miss Aikin, with her poetry; and the second, her various productions in prose. Of the style in which this work will be executed, the recent edition of Mrs Hamilton's Letters on Education, in this city, presents a sufficiently exact specimen; and the price at which it will be furnished, will not exceed 87 1-2 cents a volume in boards.

It is proper to say, that Miss Aikin has given notice of another volume of Mrs Barbauld, hereafter to appear, containing pieces solely of a juvenile character. Whenever this shall arrive, it may be printed in a corresponding manner, and at a proportionate price with the present volumes, should the degree of interest in its contents be such as to require it. To ascertain this, it is requested that subscribers, desiring the additional volume, will specify it against their names.

It is intended that this work, if the expected patronage be realised, shall be committed to the press by the 1st of June. *May* 13.

VALUABLE SCHOOL BOOKS.

PUBLISHED BY LINCOLN & EDMANDS,
No. 59 Washington Street, Boston.

Blake's Natural Philosophy, being Conversations on Philosophy, with the addition of explanatory notes, questions for examination, and a Dictionary of Philosophical Terms. The whole accompanied with Plates. A new and beautiful stereotype edition.—Perhaps no work has contributed so much as this to excite a fondness for the study of Natural Philosophy in youthful minds. The familiar comparisons with which it abounds, awakens interest, and rivets the attention of the pupil. Price $1.50

From the Rev. Jasper Adams, A. M. Principal and Professor of Mathematics and Natural Philosophy, in Charleston College, South Carolina.

I have been highly gratified with the perusal of your edition of Conversations on Natural Philosophy. The Questions, Notes, and Explanation of Terms are valuable additions to the work, and make this edition superior to any other with which I am acquainted. I shall recommend it wherever I have opportunity. Charleston, Jan. 10, 1826.

Murray's Exercises, with various improvements, and references to the rules, by which false grammar may be corrected. By Israel Alger, jr. 37 1-2 cents. In this Boston stereotype edition, great care has been taken to furnish a correct impression.

Alger's Murray, being Murray's own abridgment of his Grammar, with such copious additions from his larger work, as to embrace all its principles, and in most cases to supersede the necessity of his large work. 25 cents.

Extract from the Records of the School Committee of Boston.

"At a meeting of the School Committee, held at the Mayor and Aldermen's Rooms, May 5, 1824, it was *Voted*, That Alger's Abridgment of Murray's Grammar, Boston stereotype edition, be introduced into the Public Reading and Grammar Schools of this city. JOHN PIERPONT, *Sec'ry.*

Boston, June 15, 1824.

The Biblical Reader, consisting of selections from the sacred volume, with questions and practical observations, and peculiarly suited to Schools, and of which the most distinguished public Journals speak in the highest terms of commendation. By Rev. J. L. Blake. $1,50.

Extract from the Preface.

It is a well known fact that many of the most interesting portions of the Bible are sometimes interspersed with catalogues of difficult names and subjects, not particularly suited for a class book in schools, which evinces the propriety and utility of a compilation in which the parts not adapted to Schools may be omitted. The Biblical Reader is designed to accomplish this object, and to furnish our schools with selections from the sacred volume, interesting and instructive to the rising generation, and also to revive in our seminaries the reading of the holy Scriptures, which, of late years, has been too much neglected. And it is believed, that the use of this compilation, which presents a connected view of the beauties of divine truth—of the salutary precepts, friendly warnings, encouraging promises, and historical and biographical narratives, with which the Bible abounds, will increase a thirst in the young pupil, and indeed in every reader, to become more intimately acquainted with the whole inspired volume.

The Pronouncing Bible, in which all the proper names are accented, agreeably to Walker's Key.—Some copies are ornamented with numerous Plates.—$2,50.

Lincoln's Scripture Questions, with the answers annexed, giving in the language of the sacred volume, interesting portions of the history, and a concise view of the doctrines and duties, exhibited in the Bible. For sabbath and common schools. 12 1-2 cts.

The English Teacher, in which Murray's Exercises and Key are placed in opposite columns, by which errors in Grammar are at once exhibited, furnishing a very convenient aid to instructers and private learners. $1,00.

Alger's Book Keeping, on a new and improved plan. $3,50.

The Child's Instructor, designed as a first Spelling Book for Primary Schools, and is very appropriate for sabbath schools. By Hall J. Kelley. 12 1-2 cents.

The American Instructor, upon an improved system, designed for the higher classes, consisting of a copious selection of words for spelling, and various useful reading lessons, by Hall J. Kelley, will be published in a few weeks, from new stereotype plates.

☞ Also for sale, the School Books in General use.
may 13.

DR J. C. HAYDEN,

HAS taken rooms in House No. 11 School street, opposite Court square, where he may be found at all times ready to attend to the several branches of his profession.

Poetry.

ELEGIAC STANZAS.

On arriving at Lausanne, we heard of the fate of the Young American whose death is here lamented. He had been our companion for three days; and we separated upon Mount Righi with the mutual hope of meeting again in the course of our Tour. GOLDAU, mentioned towards the conclusion of this Piece, is a village at the foot of Mount Righi, one of those overwhelmed by a mass which fell from the side of the mountain ROSSBERG, a few years ago.

Lulled by the sound of pastoral bells,
Rude Nature's Pilgrims did we go,
From the dread summit of the Queen
Of Mountains, through the deep ravine,
Where, in her holy Chapel, dwells
"Our Lady of the Snow."

The sky was blue, the air was mild;
Free were the streams and green the bowers;
As if, to rough assaults unknown,
The genial spot had *ever* shown
A countenance that sweetly smiled,
The face of summer-hours.

And we were gay, our hearts at ease,
With pleasure dancing through the frame;
All that we knew of lively care,
Our path that straggled here and there,
Of trouble—but the fluttering breeze,
Of Winter—but a name.

—If foresight could have rent the vail
Of three short days—but hush—no more!
Calm is the grave, and calmer none
Than that to which thy cares are gone,
Thou victim of the stormy gale,
Asleep on ZURICH'S shore!

Oh GODDART! what art thou?—a name—
A sunbeam followed by a shade!
Nor more, for aught that time supplies,
The great, the experienced, and the wise;
Too much from this frail earth we claim,
And therefore are betrayed.

We met, while festive mirth ran wild,
Where from a deep Lake's mighty urn,
Forth slips, like an enfranchised Slave,
A sea-green River, proud to lave,
With current swift and undefiled,
The towers of old LUCERNE.

We parted upon solemn ground
Far-lifted tow'rds the unfading sky;
But all our thoughts were *then* of Earth
That gives to common pleasures birth;
And nothing in our hearts we found
That prompted even a sigh.

Fetch, sympathizing Powers of air,
Fetch, ye that post o'er seas and lands,
Herbs moistened by Virginian dew,
A most untimely sod to strew,
That lacks the ornamental care
Of kindred human hands!

Beloved by every gentle Muse
He left his transatlatic home;
Europe, a realized romance,
Had opened on his eager glance;
What present bliss!—what golden views!
What stores for years to come!

Though lodged within no vigorous frame,
His soul her daily tasks renewed,
Blithe as the lark on sun-gilt wings
High poised—or as the wren that sings
In shady places, to proclaim
Her modest gratitude.

Not vain is sadly-uttered praise;
The words of truth's memorial vow
Are sweet as morning fragrance shed
From flowers 'mid GOLDAU'S ruins bred;
Sweet as Eve's fondly-lingering rays,
On RIGHI'S silent brow,

And, when thy Mother weeps for thee,
Lost Youth! a solitary mother;
This tribute from a casual Friend
A not unwelcome aid may lend,
To feed the tender luxury,
The rising pang to smother. *Wordsworth.*

NARRATIVES.

A Virtuous Woman a greater Treasure than costly pearls.—Such a blessing had the celebrated teacher Rabbi Meir found. He sat during the whole of one sabbath day in the public school, and instructed the people. During his absence from his house, his two sons, both of them of uncommon beauty and enlightened in the law, died. His wife bore them to her bed-chamber, laid them on the marriage bed, and spread a white covering over their bodies. Towards evening Rabbi Meir came home.—"Where are my beloved sons," he asked, "that I may give them my blessing?" "They are gone to the school," was the answer. "I repeatedly looked round the school," he replied, "and I did not see them there." She reached him a goblet; he praised the Lord at the going out of the sabbath, drank, and again asked, "Where are my two sons, that they may drink of the cup of blessings?" "They will not be far off," she said, and placed food before him that he might eat. He was in a gladsome and genial mood, and when he had said grace after the meal, she thus addressed him: "Rabbi, with thy permission I would fain propose to thee one question." "Ask it then, my love!" he replied. "A few days ago, a person entrusted some jewels to my custody, and now he demands them again; should I give them back again?" "This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask. What!—would'st thou hesitate or be reluctant to restore to every one his own?" "No," she replied, "but yet I thought it best not to restore them without acquainting thee therewith." She then led them to their chamber, and, steping to the bed, took the white covering from their bodies. "Ah! my sons! my sons!" thus loudly lamented the father, "my sons! the light of mine eyes and the light of my understanding; I was your father, but ye were my teachers in the law!" The mother turned away and wept bitterly. At length she took her husband by the hand, and said, "Rabbi, didst thou not teach me that we must not be reluctant to restore that which was in our keeping! See, the Lord gave, the Lord has taken away, and blessed be the name of the Lord!" "Blessed be the name of the Lord!" echoed Rabbi Meir, "and blessed be his name, for thy sake too! for well it is written, 'He that has found a virtuous woman has a greater treasure than costly pearls. She openeth her mouth with wisdom, and on her tongue is the instruction of kindness.'"

Hebrew Tales.

MRS FRY.

About four years ago, Mrs Fry was induced to visit Newgate, by the representations of its state made by some persons of the Society of Friends. She found the female side in a situation which no language can describe.—Nearly three hundred women sent there for every gradation of crime, some untried, and some under sentence of death, were crowded together in two cells which are now appropriated to the untried alone, and are found quite inadequate to contain even the diminished number. Every one, even the governor, was reluctant to go amongst them. He persuaded Mrs Fry to leave her watch in the office, telling her, that even his presence would not prevent its being torn from her. She saw enough to convince her that every thing bad was going on. "In short," said she to her friend, Mr Buxton, in giving him this account, "all I tell thee is a faint picture of the reality; the filth, the closeness of the rooms, the ferocious manners and expressions of the women towards each other, and the abandoned wickedness which every thing bespoke, are quite indescribable." One act of which Mr Buxton was informed from another quarter, marks the degree of wretchedness to which they were reduced. Two women were seen in the act of stripping a dead child, for the purpose of clothing a living one!

Circumstances rendered any effort on Mrs Fry's part to reform this den of iniquity impossible at this time; but about Christmas, 1816, she resumed her visits, and succeeded in forming a Ladies' Committee, consisting of the wife of a clergyman, and eleven members of the Society of friends; to whom the sheriffs and governor delegated every necessary authority for carrying into effect the benevolent plan which they had conceived, of restoring the degraded portion of their sex confined within the walls of Newgate, to the paths of knowledge and virtue.

After a year of unceasing labor on the part of Mrs Fry, and the other members of the committee they had the noble satisfaction of exhibiting one of the most amazing transformations, which was perhaps ever effected in the condition of a number of human beings.—"Riot, licentiousness, and filth," says Mr Buxton, "were exchanged for order, sobriety, and comparative neatness, in the chamber, the apparel, and the persons of the prisoners. There was no more to be seen an assemblage of abandoned and shameless creatures, half naked and half drunk, rather demanding than requesting charity. The prison no longer resounded with obscenity, and imprecations, and licentious songs. To use the strong but just expression of one who knew the prison well, 'this hell upon earth' exhibiting the appearance of an industrious manufactory, or a well regulated family."

"It will naturally be asked," says Mr Buxton, "how and by what vital principles was the reformation in Newgate accomplished? A visit to Newgate explained all. I found that the ladies ruled by the law of kindness, and that virtue which discovered itself in such amiable exertions for them, recommended itself to their imitation with double attractions."

MURDERERS DISCOVERED.

Few murderers escape without meeting with the awful punishment due to their crimes. Many strange stories, indeed, have been told of this kind, some of which, however, it must be confessed, stand on too good authority to be rejected. The following is translated from a respectable publication at Basle.

A person who worked in a brewery quarrelled with one of his fellow-workmen, and struck him in such a manner that he died upon the spot. No other person was witness to the deed. He then took the dead body, and threw it into a large fire under the boiling vat, where it was in a short time so completely consumed, that no traces of its existence remained. On the following day, when the man was missed, the murderer observed very coolly, that he had perceived his fellow-servant to have been intoxicated; and that he had probably fallen from a bridge which he had to cross in his way home, and been drowned. For the space of seven years after, no one entertained any suspicions of the real state of the fact.—At the end of this period, the murderer was again employed in the same brewery. He was then induced to reflect on the singularity of the circumstance that his crime had remained so long concealed. Having retired one evening to rest, one of the other workmen, who slept with him, hearing him say in his sleep, "It is now full seven years ago," asked him, "What was it you did seven years ago?" "I put him," he replied still speaking in his sleep, "under the boiling vat." As the affair was not entirely forgotten, it immediately occurred to the man that his bed-fellow must allude to the person who was missing about that time, and he accordingly gave information of what he had heard to a magistrate. The murderer was apprehended; and though at first he denied that he knew any thing of the matter, a confession of his crime was at length obtained from him, for which he suffered condign punishment.

CHARACTERS.

Sabbaptes, that lives within two doors of them, will not believe either of his neighbors to be a Christian, because they have never been plunged under water, that is, in his sense they were never baptised. And both of them in requital agree to call Sabbaptes a Jew, because he worships only on a Saturday. Whereas the all knowing God looks down into all their hearts, beholds the graces that his spirit hath wrought there, owns them all for his children and the disciples of his son, though they are not yet perfect in love. They have all one common God and Father, one Lord Jesus, one faith, one spirit of prayer, one baptism, though they quarrel so bitterly about times, and modes, and forms.

It is a very uncharitable practice to think, that a man can never journey safely to heaven unless his hat and shoes be of the same color with ours, unless he tread the very track of our feet, and his footsteps too be of the same size. It is a censorious and perverse fancy to pronounce a man no christian, because the thought of his soul, and all the atoms of his brain are not just ranged in the same posture with mine. How ridiculously unreasonable is it for a man of brown hair, to shut his brother out from the rank and species of men, and call him an ox or a lion, because his locks are black or yellow. I am persuaded there is a breadth in the narrow road to heaven, and persons may travel more than seven abreast in it. And though they do not trace precisely the same track, yet all look to the same Saviour Jesus, and all arrive at the same common salvation. And though their names may be crossed out of the records of a particular church on earth, where charity fails, yet they will be found written in the Lamb's book of life, which is a record of eternal love, and shall forever be joined to the fellowship of the catholic church in heaven.

Acerbion has left the communion of his father, and is become an ecclesiastic of high note in a more powerful and splendid church. He seldom puts a volume into the press without sourness and hard words in it, against the society which he has forsaken. His pen is dipt in gall daily, and he grows old in malice and censure. It is pity he should so far expose the church to which he now belongs, as to think that she will esteem him a more dutiful son, by how much the less charity he has for his dissenting brethren.

Sicco has lately departed from a Baptist society, and he hardly thinks himself sufficiently come out of the water, till he is kindled into a flame against all those that baptise by immersion; he rails at his former brethren, to make the Presbyterian and Independent churches believe that he is a true convert. How art thou mistaken, poor Sicco, to attempt this method of caressing thy new acquaintance? For they had rather receive a Baptist into their fellowship, whose faith and holiness are conspicuous in his life, than open their doors to an uncharitable wretch, that proves his conversion only by the change of an opinion, and placing his religion in railing.

When Solfido has formed one of his christians exactly agreeable to the shape and humor of his own imagination, and dressed him up in all the feathers of strict orthodoxy, that he can find in the severest writers, and by a motto written upon his forehead has called him the *man of faith*, I am at a loss to know what christian church would receive him into their communion, when he neither professes *repentance* nor *holiness*, nor true *love* to God or man. It has indeed some of the appearances of a christian stature, but it is a man without feet or hands for walking or moving, a man without life or activity to run the christian race, or to do any thing for God in the world.—What glory can our Lord Jesus Christ receive from such a useless figure? What honor can such an imperfect image possibly bring to the gospel; or what service can he be of in the world or in the church?

Stellino has stuck his brain all over with notions, and fancies his higher sphere sufficiently illuminated for the conduct of mankind, that is round about him, and beneath him. But this set of notions is like a winter night overhung with stars; bright and shining, but very cold. Natural affections have no room in his soul; it is too much spiritualized with opinions and doctrines. His divinity lies all in his understanding, and the common duties of humanity scarce ever employ his tongue or his hands.

If a man does but profess every tittle of his creed, and believe just as Stellino believes, he is declared fit for holy communion; and if he will not dispute warmly for the hard words that distinguish his scheme, and can pronounce Shibboleth well, he shall not be adjudged to death or damnation, but joined heartily to the fellowship of the saints, though his flaming immoralities proclaim him a son of Satan.

Vices that are odious to human nature, and wild licentiousness of a bitter tongue, which destroy all civil society, are very little faults in his opinion, when put into the balance with orthodoxy and zeal. His lips are ever full of declamation and controversy, and he harangues copiously upon the most affecting points of our religion; he talks much of the amazing condescensions of divine mercy, and of the kindness and love of God our Saviour towards man; but it has not yet taught him love to his fellow creatures, nor kindness towards his brethren.

Such another christian is Misander; he reverses the duties of christianity, which St Paul describes, *he speaks evil* of all *men* but his own party, he is a *brawler*, and *ungenteel*, *showing meekness* unto none; and while he pretends, "that the grace of God which brings salvation has appeared" unto him, he *lives still in malice and envy*, and wears the visible characters of the men of heathenism, "*hateful, and hating one another*," Titus ii. 11, 12. Titus iii. 2, 3, 4. He flourishes and enlarges upon the gracious qualities of our Redeemer, our great *High Priest*, who is "touched with the feeling of our infirmities;" yet himself has not learnt from so glorious an example to "have compassion on them, that are ignorant and out of the way;" but rather being exalted in his own knowledge, he condemns "his weak brother to perish, for whom Christ died." Take thy Bible, O vain man, and read a few lines in the 8th chapter of St Paul's first Epistle to Corinth. "Knowledge puffeth up, but charity edifieth; and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know; but if any man love God, the same is known of him." And St John will assure thee, "that he that loveth not his brother knoweth not God, and if any man say, I love God, and hateth his brother, he is a liar." 1 John iv. 8, 20. *Watts.*

LITERATURE.

The growth of a native literature in the United States has been impeded by several causes. First the number of well educated persons living in idleness, who cultivate taste, and encourage its cultivation in others, is comparatively small. Secondly, the universal addiction to gainful pursuits, and the striking success which repays them, dishearten persons from engaging in occupations that do not fill the pocket. But thirdly, by far the greatest impediment is the existence of the more advanced literature of England, in the very language of the country. Though the political connexion has ceased, the United States, in what regards literature, are nearly as much a province of Britain as York or Ireland. So long as British writers furnish the standard by which transatlantic works are tried, native American writers will not receive justice; and while American writers can import and reprint without risk or expense, works already stamped with the approbation of British critics, and the British public, they will feel the least inclined to engage in the doubtful and hazardous speculation of publishing the original products of American genius. Besides, the appetite for knowledge, and the sort of amusement which reading affords, like the desire for clothes and luxuries, requires a certain, and only a certain supply; and in the one case, as in the other, when the article can be cheaply imported, the native manufacturer is discouraged. America, however, is rapidly acquiring a literature of her own; and the productions of her press already begin to attract attention in Europe.

In one department of literature, of a humble indeed, but a most useful description, the United States stand unrivalled. We allude to their Newspaper press. There were but seven papers published in the United States in 1750; but in 1810 there were 359, (including twenty-five published daily,) which circulated 22,200,000 copies in the year. In 1823 they had increased to the astonishing number of 598 according to the following table.

Periodical Press of the United States in 1823.

In Maine	12
Mew Hampshire	11
Massachusetts	35
Rhode Island	9
Connecticut	23
Vermont	8
New York	137
New Jersey	18
Pennsylvania	110
Maryland	22
Virginia	35
North Carolina	10
South Carolina	12
Georgia	14
Ohio	48
Indiana	12
Illinois	5
Missouri	6
Kentucky	18
Tennessee	15
Mississippi	7
Alabama	10
Louisiana	8
Michigan	1
District of Columbia	8
Total	598

The number of copies circulated in the year, by these journals, probably exceed 30 millions. In the British isles in 1821, with twenty millions of people, the number of newspapers was estimated to be 284, and the copies printed annually 23 millions. The whole of continental Europe, contained 160 millions of inhabitants, where the press is chained down by royal and priestly jealousy, certainly does not support half the number of journals which exist in the United States alone. They are superficial observers who attach a small importance to this humble branch of literature. Though few of the American papers equal the best of those published in London, the periodical press of the United States taken altogether, is the most powerful engine for diffusing mercantile, political, and general information, for stimulating the activity, and operating on the minds and morals of the people, which has ever existed in any country. *Malte-Brun.*

VARIETIES.

It appears that Mr Thrush, who from being a Captain in the navy has become an advocate for Peace, and resigned his commission because he counted it unchristian to hold it; has published a series of Letters on War, addressed to a minister of religion.—Amongst the strange inconsistencies to which the practice of war has given rise, he mentions this—strong language, but how far untrue, let the world judge.

If, my dear Sir, we ask, what fruits of "peace on earth" have the ministers of either the Greek, the Roman, or the Protestant churches to show to the Lord at his coming; the answer is, NONE; and that in all these churches men called Christians have every where been slaughtering each other with a barbarity not exceeded by Mahometans or Pagans; and the ministers of Christ have not only offered up prayers for the destruction of their brethren, but on the altars of the Prince of peace have—following the practice of pagan Rome, hallowed the banners of war. Christians, instead of ceasing to learn war, with a refinement exceeding that of pagans, erect colleges to instruct youth in the art and science of human destruction upon mathematical and scientific principles; and *Christian* parents, at least many of them, instead of imbuing the minds of their children with pacific principles, are anxious to place them in those seminaries, as the high road to wealth and honor. They appear to forget that a reward of a more excellent nature is reserved for those who "labor for peace."

'The celebrated and pious John Wesley, in the course of his voyage to America, hearing an uncommon noise in the cabin of Gen. Oglethorpe, Governor of Georgia, with whom he sailed, stepped in to inquire the cause of it; on which the General immediately addressed him—"Mr Wesley, you must excuse me, I have met with a provocation too serious to bear. You know the only wine I drink is Cyprus, and it agrees with me the best of any, I therefore provided myself with several dozen of it, and this villain, Grinaldi, (his foreign servant, who was present and almost dead with fear) has drank up the whole of it. But I will be revenged on him. I have ordered him to be tied hand and foot, and to be carried to the man-of-war, that sails with us. The rascal should have taken care how he used me so, for I never forgive!" "Then I hope, Sir, said Wesley, looking very calmly at him, "you never sin." The General was confounded at the reproof, and putting his hand in his pocket, drew out a bunch of keys which he threw at Grinaldi, saying, "there, villain! take my keys, and behave better for the future."

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